

BOSTON RECORDER.

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TUESDAY MORNING, SEPTEMBER 9, 1817.

VOL. II.

OUS DEPARTMENT.

Communicated for the RECORDER.

ENT STATE OF POPERY.

Switzerland, Popery is to Protestantism in the ratio of 7 to 9. In Spain, Popery domineers over all other religions, with a spirit not less imperious than the dark ages afforded, when His Holiness might use a king's head for foot-ball. Darkness that may be felt lowers over the Spanish horizon, while the wretched people dream that they are walking under the beams of the meridian sun. Ferdinand VII. it is well known, has re-established the Inquisition, but as he is not yet shut up in a monastery, he knows that the power which it nominally possesses cannot be exercised without great offence to the surrounding world. The Inquisition therefore is little else now than a Court of Inquiry concerning religion.

In France, as Popery is the religion of the Court, it must be popular in a degree. As all other religions however are unmolested; and as the greatest part of the French people have no religion at all; some hope may be entertained that the Protestants there will have some influence, under the guidance of the Spirit, in spreading their sentiments. Netherlands partakes of a character much the same. Norway, Denmark, Sweden, Prussia, Holland, it is well known, are principally Protestant; and Russia is of the Greek Church. Catholics are however, scattered about in all these countries. Italy once the heart of Christendom, and now indeed the centre of Roman Catholic principles, is but a mite in the scale of Europe. Although the Pope has resumed the reigns of government in the city of Rome; his influence among the Papal Sovereigns of Europe, must, from the nature of the case, be very small. Those sovereigns have, for some time past, been accustomed to rule without reference to the Holy See. They have held the sovereign pontiff an exile from his metropolis, possessing no power, deprived of his sacerdotal and princely office, and dependent for his life on the will of a tyrant. The feelings which such a situation excited in their minds, cannot easily be effaced. Like the wounds of private character, when once made, they are perpetually torn open anew, and little hope can remain of their being healed. Such a situation of the Pope might have excited the pity of his adherents; but it could not their respect, much more their reverence. Had his restoration, like that of Clement VII. after his imprisonment by the Constable of Bourbon, taken place with the same magnificence and submission of the Emperor, the rest of the world might have looked on with different emotions. But instead of this, he was calmly restored to his throne by a council of princes, the majority of whom acknowledged him no allegiance. In a word, the Sovereign Pontiff of the Church of Rome, in his present state, considering the means of his elevation, appears more like the loyal squire of Don Quixote de la Mancha in the government of his island, than like a prince at the head of his rightfull dominions.

[Remainder next week.]

From London Magazines of June last.

RELIGIOUS TRACT SOCIETY OF LONDON.

On Thursday, May 15th, was held at the city of London Tavern, Bishopsgate-street, the eighteenth Anniversary of the Religious Tract Society, which was numerously and respectfully attended, both by the clergy and laity of the established church, and of various other denominations.

It appeared from the Report, (which will speedily be published) that the efforts of this Society for the diffusion of Divine Truth, continue to be prosecuted with unabated ardour, both at home and abroad, by persons immediately in connexion with it, as well as by Societies formed for the express purpose on both sides the Atlantic: which, having caught the flame of holy zeal from the Parent Institution in London, are carrying its designs into effect, by reprinting its Tracts, in conjunction with others written for the express purpose, and dispersing them widely over a very considerable portion of the habitable globe; the efforts of which have (under God) been highly beneficial in the moral and spiritual improvement of numerous readers.

Religious Tract Societies, or Committees aided by the funds, or influenced by the example of that in the metropolis, are in full operation at Stockholm, Hanover, Berlin, Steswick-Holstein, Elberfeld, Strutgard, Nurenberg, Frankfort, Newied, Konigsfeld, Basle, Zurich, Bern, St. Gall, Schaffhausen, Lausanne, and among that interesting people, the Waldenses in Piedmont.—In Italy a safe and promising channel had been opened for the circulation of some of the society's tracts, printed in that country, which had induced the Committee to vote fifty pounds for the encouragement of so important an object.

From Russia and Finland the Society continue to have the most gratifying accounts of the increasing interest taken in the printing and distribution of religious tracts, many of which have been translated from the English, and printed at the Society's expense.—A tract for the use of the Mongolian Tartars, being the first ever printed in the Calmuc language, had been just completed at St. Petersburg, at the charge of the Religious Tract Society in London.

The Society continues its attention to the very important object of supplying the numerous Chinese colonists, in the islands under the British and Dutch Governments, with religious tracts in their own language; and there is no doubt but that through them many copies will be conveyed into different provinces of China.—The Committee, sensible of the magnitude and importance of this object, have instructed the Rev. Messrs. Morrison and Milne to draw upon their Treasurer for the necessary expenses they may incur in that work, beyond their former grant, to an extent not exceeding \$600.; to enable them to meet which, without interfering with the other objects of the Society, they rely on the liberality of the religious public, and solicit distinct contributions for that purpose, from individual and Auxiliary Societies.

The number of Tracts issued during the past year exceeds *Three Millions and a Half*, a large proportion of which have been circulated by poor persons who would otherwise have been destitute of the means of support; these having been furnished at prices very considerably reduced, have occasioned a loss to the Society of 424.; which, added to its gratuitous distribution, in various parts of the world, makes nearly *seven hundred pounds*.

Testimonies to the beneficial effects produced by the circulation of Religious Tracts, were adduced by many of the friends present from various parts of the world; and the meeting found much cause for gratitude to the God of all grace, that such an institution should have been founded, and continued to rank among the noble monuments of Christian benevolence which adorn & sanctify the British empire.

In the course of many interesting details communicated at this meeting by Mr. Petersen from Russia, he mentioned the translation (and extensive circulation) of the Rev. Leigh Richmond's narratives of the Dairyman's Daughter, Negroe Servant, and Young Cottager, into the Russian and Finnish languages. He also stated the satisfaction with which they had been received by the Emperor Alexander, to whom the "Annals of the Poor" had been transmitted by the author at his (Mr. P.'s) suggestion, accompanied by a letter in which Mr. R. made an allusion to an interview which he had had with His Majesty when at Portsmouth, in June 1814. Mr. P. had recently been the bearer of a letter written to Mr. R. by Prince Alexander of Wurtemberg, accompanied by a present of a topaz ring set round with diamonds, and valued at two thousand rubles. He read the letter, of which the following is a copy, and may justly be considered as a testimony of the interest which the Emperor takes in the diffusion of Christian principles.

To the Rev. Leigh Richmond, Rector of Turvey, Bedfordshire.

Rev. Sir,—The copy of your book, "Annals of the Poor," was, according to your desire, presented to his Imperial Majesty the Emperor Alexander, by me, together with your letter, and accepted by his Majesty with the greatest satisfaction.

The object of this volume, the promotion of Christian charity and truly religious sentiments, renders it most interesting and valuable in the eyes of the Emperor, who desires nothing so much as to see the principles of the Gospel of Jesus Christ our Saviour, more and more universal, in his dominions and in the whole world.

On this occasion his Imperial Majesty recollects also having made your acquaintance in Portsmouth, under the circumstances you describe in your letter.

In consequence of all this, His Majesty ordered me to deposit your book in the library of the Imperial Human Society, and to send you the ring, which accompanies this letter, as a mark of his true esteem for you, and high approbation of your work. It is very agreeable to me, in thus fulfilling the order of my Sovereign, to assure you of the sincere esteem with which I have the honor to be your most ob't servt.

PRINCE ALEXANDER GALITZIN.
St. Petersburg, the 14th January, 1817.

JEWS' SOCIETY.

Anniversary of the London Society for promoting Christianity among the Jews, held at Freemasons' Hall, Friday, May 10th. Sir Thos. Baring, Bart. M. P. in the chair.

The business of the meeting was introduced by the chairman, who stated the grand object of the Society to be to promote the salvation of the Jews, by directing their attention to the Lamb of God. The Jews, he remarked, had a claim upon the Christians, from their faithful preservation of the Old Testament Scriptures, and we had every reason to expect their restoration to the favor of God, and the bosom of the Church. He acknowledged that the Society had met with difficulties, but trusted that by zeal and economy its prospects were become more encouraging.

The Rev. Mr. Hawley, one of the secretaries, then read the Report, which stated the honor recently conferred on the Society by the bishops of St. David's, and of Gloucester having become its joint patrons; and enumerated the following measures which had been adopted to promote the object of the Society. An Episcopal Chapel has been erected, in which the gospel is preached to the Jews: lectures a-

dapted to their instruction are also delivered in other chapels and churches; schools have been founded in which there are at present, about 70 children; the New-Testament, in the Hebrew language, is printing, and the historical books have already been circulated among the Jews, together with various religious tracts: a monthly publication, called the Jewish Expositor, is published; and a society is formed for visiting and relieving distressed Jews.

The principal instances of success specified in the report, as having occurred during the past year, were, the conversion of three Jews in our own country, who, with their children, had been baptized; also the conversion of a Jew of considerable learning, in Poland; and that of a wealthy Jew in Malta, the means of whose conversion had been the reading of one of the Society's Hebrew Tracts. This man has since exerted himself on behalf of the spiritual welfare of his brethren.

The bishop of Gloucester, Lord Gambier, the Rev. Messrs. Marsh, Simeon Cunningham, Paterson, Bickersteth, Wood, and Way, Thos. Babington, Esq. M. P. W. Wilberforce, Esq. M. P. Rob. Grant, Jun. Esq. W. Cunningham, Esq. and the sultan Kattegory, severally addressed the meeting. Most of the speakers adverted to the difficulties under which the Society had labored, and particularly to the misconduct of some individuals, whom they had once regarded as genuine converts to the faith of the gospel. They considered notwithstanding, that such circumstances, however distressing, ought not to produce despondency, and that there was still reason to cherish the confident expectation of ultimate success.

WESTERN AFRICA.

From the Missionary Register.
Extracts from the Journals of the Rev. Mr. Bickersteth, during his late visit to Africa.

Sierra Leone, March 7.—"The approach to Sierra Leone forms an interesting and picturesque scene as I remember ever to have seen. The high mountains, their lively verdure, the lofty palm trees, and the change of scene arising from our gradual progress up the river, with the sight of the ships, the town, and the Kru-men in their canoes rowing towards us, render the whole scene novel and animated."

March 19.—"We have ships; one taken away in the Gambia, and the other in the Rio Pongas. Truly distressing ideas were necessarily suggested to the mind.

"One was a small two-masted vessel, about the size of an English pilot boat, but not half so well furnished.—It contained, when taken, seventy-three human beings, sixty of whom were slaves. They must have been literally crammed together under the deck on the top of water casks, which were under them in the hold. There were wooden gratings to keep them down. In other parts of the vessel there was rice sufficient to feed them on the voyage.

"The other vessel was much larger, and was intended to contain about three hundred slaves. Only one hundred and twenty had been taken into the ship when it was captured. Many of these had since died, from the previous close confinement. Five had died even in coming from Goree.

"The captured slaves were standing or sitting on deck, and seemed happy in their deliverance. They have been partly clothed, and are now regularly provided for by Government."

"The settling of the captured Negroes in the colony is likely to promote its rapid improvement; and, probably, will ultimately prove greatly subservient to the extension of the gospel. They form an assemblage of all the neighboring nations: and from their liberation, and the provision with which they are furnished for at least a year, they will naturally feel indebted to their deliverers. They soon learn something of English; and can easily be gathered together for public worship and instruction. These things seem so many leading of Providence, to induce us to make our chief attempts within the colony."

"It appears very important to mark the indications of a providential leading. Among these, I consider the protection of an established government, the facility and safety of intercourse with the people, the economy attending a mission, and the number that may be easily collected together. In the absence of supernatural inspiration, such circumstances may be considered as the call, 'Come over, and help us!' and all these things speak strongly in favor of our exertions in the colony."

Gambier, March 21.—"The change that appears to be made in three or four of the Gambier girls is worth all the labor and expense that has been bestowed on Africa. Their minds seem renewed, and their hearts made soft and tender, by Christian principle. It was truly interesting to find feelings which mark and distinguish the real Christian, in those who were born heathens, and who, in all probability, would have continued such, but for our Society, as God's honored instrument."

Rio Pongas, March 24.—"About two o'clock we crossed the Rio Pongas mud-bar, and have since (now seven in the evening) been slowly advancing up the river. The banks are low, and lined on each side

with mangrove-trees. There is no open ground till we come to a small village, called Charleston, of six or eight houses, belonging to Mr. Samo. Here was once a slave factory. The view was very beautiful, and became more so towards evening, when the burning rays of the meridian sun ceased to have power. I could almost fancy myself on some parts of the Thames: but here were no towns with churches for the worship of God; no cheerful and hospitable mansions; no birds refreshing us with their songs; but a death-like silence! I could not but attribute it to the slave trade, that no towns are built here; and then at once, rushed into my mind all the scenes of cruelty, tyranny, rapine, and oppression, which have passed in this river; and the still greater tyranny, which Satan exercises over benighted millions! I felt happy in coming on a different errand; and grateful that my beloved country had renounced that sinful traffic."

March 29.—"I have been engaged the whole of this morning in examining the boys separately and have been much gratified. No school of English boys that I am acquainted with would have answered the questions so seriously and so feelingly—Surely the labor of God's servants has not been in vain! Surely God's Spirit has stirred, and is yet stirring, with the hearts of these children! I already feel a great love for these children."

March 21. Sunday.—"The children sang the hymn which begins—

"This day belongs to God alone"—very sweetly; and I afterwards talked to them from Isaiah lviii. 13, 14, showing them what they should not do on this day, and what they should do: and that if they attended to this day as they ought, how God would bless them.

"I cannot look on these dear children without much interest. It is, indeed, pleasing to see ninety children, the offspring of slave-traders, and of head-men and other natives, gathered out of the midst of the heathen, and entirely intrusted to us, to teach them White Man's Book. Surely we should discern in such a sight, a favorable sign of the times for poor Africa; and though we have gained as yet but little, yet this should keep alive our hopes of more."

"The heart sighs when it sees that perhaps among these little ones, many, possibly most, may fall into their country customs and sins; some may be so touched and affected, that they may become blessings to Africa."

"I am now sitting in my bed-room, in the midst of heathen nations; and yet hear, on every side, the praises of Jesus! The boys in the church are singing psalms together; and the girls are doing the same with Mrs. Renner."

"Mr. Fernandez said he was satisfied that there was a visible improvement in the appearance of the whole country, in the last seven or eight years and attributed this, in some degree, to the exertions of the missionaries in educating the children. Probably much is also owing to the abolition of the slave trade. The land is more cultivated, and the manners of the people are become less savage."

MISSION AT CEYLON.

From the Panoplist for August.
Extracts from the Missionary Journal of Messrs. Warren, Richards, Meigs, Poor, and Bardwell, commenced at Columbo, March 26, 1816.

Tuesday, March 26. Since our arrival, which was on the 23d, we have been very hospitably entertained by the Rev. James Chater, a Baptist missionary. Most of our number have taken lodgings in a house hired by the Rev. Mr. Norton, but which he does not at present occupy. In this house we expect to reside a few weeks, till the one we have engaged can be repaired.—Having procured the necessary articles, this morning, for the first time, we took breakfast together, in our own hired house. Capt. Buffinton, and Capt. Titcomb, the supercargo, dined with us. After dinner, we took our final leave of them. This was, on many accounts, a season truly interesting and affecting. In the evening the Dryad sailed for Calcutta. By her we sent a letter to the Corresponding Secretary of the Board of Commissioners, giving some account of our voyage; also several parcels of private letters to our friends. At 7 o'clock P. M. Brother Richards preached in the Methodist chapel.

Wednesday 27. This morning, agreeably to appointment, the brethren were introduced to his Excellency Gov. Brownrigg, by the Hon. and Rev. T. J. Twisleton. We were highly gratified with the manner in which the Governor received us. He gave us assurance of the protection of government, during our residence on the island; recommended to us several missionary stations, which he wishes to have occupied: and referred us to Mr. Twisleton, for more particular information on the subject. He also expressed a wish to see our instructions; but as he is about to leave this part of the island for the interior, he cannot peruse them, until he returns. He was pleased to accept a set of the Reports of the Board, that he might look at them during his absence. All our baggage, even those articles which were detained at the custom-house for a time, such as maps,

gloves, medicine, &c. have been permitted to pass without duties. We consider it a very favorable providence, that we arrived just in season to have an interview with Gov. B. before he leaves Colombo. Dined with the Rev. Mr. Twisleton, at St. Sebastian's, the place of his residence, about a mile and a half from the fort. As Mr. T. is a man easy of access, has long resided on the island, is much interested in the prosperity of missions, and is a real friend to all Protestant Missionaries, we had much conversation with him of a profitable nature, on the moral state of the island. Our views of its importance, as a field for missionary labors, remain the same as when we left America. Presented Mr. T. with a set of Reports and missionary sermons.

Thursday, 24. Engaged in a variety of things relative to our new family. Several friends called on us. At a special meeting, appointed a committee to draw up a confession of faith, and a covenant, with reference to the formation of a church.

In the evening, brother Bardwell preached in brother Chater's chapel in the Pettah. The fort of Colombo is one mile and a quarter in circumference. It is composed of seven bastions of different sizes, which are connected by walls, and the whole is defended by 500 pieces of heavy cannon. The fort is chiefly occupied by English inhabitants: it is the place of our residence. The Pettah or outer town, which lies at a short distance to the eastward of the fort, is inhabited principally by the Dutch and Portuguese; and the suburbs, which are very populous, by the native Cingalese.

Saturday, 30. This morning the brethren called at the chief secretary's office, to receive licences for residence on the island. Sent to Mr. Twisleton our diplomas, certificates, and instructions, accompanied with a letter containing inquiries on the subject of our engaging in private English schools, native free schools in English, and preaching by interpreters. The reason for doing this is, that it is impossible for us to obtain the requisite information for deciding on the place of our future residence, till the change of the monsoon. It will therefore be impossible for us to leave Colombo short of six months.

Sabbath, 31. A. M. Attended the Episcopal church in the fort. In this place divine service is held only in the morning. Mr. Twisleton and Mr. Bisset, colonial chaplains, preach alternately. P. M.—Heard brother Norton in brother Chater's chapel, in the fort. In the evening brother Poor preached in the Pettah. Mr. Norton, sent out by the Church Missionary Society, is here waiting for a passage to Travancore.

Sunday, April 1, 1817. Received from Mr. Twisleton our public documents, and a letter, in answer to our inquiries concerning schools and preaching; the letter was of such a nature, as rendered a personal interview with him desirable. This we requested. He immediately returned a very polite note inviting the brethren to take breakfast with him on Wednesday; he also requested permission to copy our instructions. Dined at the Rev. Mr. Harvard's, one of the Wesleyan missionaries. On the island there are five missionaries of this description; one at Jaffnapatam, two at Galle, and two at Colombo. Those at Colombo have a printing press, which is of very great advantage to the mission. They are now engaged in printing the new version of the Scriptures in the Cingalese language, prepared by William Tolley, Esq.

At Mr. Harvard's we had an interesting account of a young Buddhist priest, now residing in his family. Mr. H. in company with some others, in a journey to Galle, overtook an old Buddhist priest, attended by three young men, who were under his tuition. The missionaries proposed several questions to the old priest, relative to his religion which he could not answer. The young men were requested to bear witness to the ignorance of their instructor. This had such influence upon the mind of one of them, as induced him to throw off his priestly garments & soon after to apply to Mr. H. for permission to reside in his family. He is now very diligent in acquiring a knowledge of Christianity. In the evening, we attended the monthly prayer-meeting, in brother H's chapel. All denominations of Christians here unite in this meeting. Prayers are usually offered in English and Portuguese, and sometimes in Dutch. Brother Meigs gave an exhortation.

Tuesday, 2. The Rev. Christian David, who has recently arrived from Jaffna, to take charge of a Malabar church in this place for the term of one year, called on us this morning. He conversed much on the state of things at Jaffna, and said many things in favor of some of us settling near his station at Jaffnapatam.

Wednesday, 8. Three of the brethren took breakfast with the Rev. Mr. Twisleton, and had a full and satisfactory conversation on the subjects which had been proposed to him. The education of native young men for the ministry has long been a favorite object with Mr. T. He proposed to us to take a number of young men of high cast, who have been studying the English language several years, and instruct them in the principles of theology. Mr. T. suggested, that we should address a letter to him, stating definitely our proposals and wishes; the substance of which he would forward to the Governor, now at Candy, accompanied with a letter in our behalf. P. M. Brother Bardwell preached at the hospital to about 50 persons.

Thursday, 4. Rev. Mr. Palm called on us; gave a very favorable representation of the missionary station at Tiliapilly; assigned various considerations, to influence us to take possession of it. Addressed the Governor, through the Rev. Mr. Twisleton, as had been proposed.

Saturday, 6. Agreeably to appointment, the brethren were introduced to Sir Alexander Johnstone. He was very com-

municative on those subjects, on which we need information. He agreed with most gentlemen, with whom we have conversed, in considering the district of Jaffna the most important missionary field on this island. For several reasons he recommended Batticotta, about a mile from Tiliapilly, as the principal seat of our mission, if we settle at Jaffna. He said many encouraging things for our tarrying on the island; gave some information of the state of things at Bussora; but nothing to encourage the hope of our establishing a mission there at present. This evening, held our family prayer meeting.

Sabbath, 7. A. M. Attended the Episcopal church, as usual. P. M. Brother Richards preached for brother Chater, in the fort; in the evening brother Meigs for the Methodists. This evening brother Chater held his communion; some of our family were present, but were not invited to commune with the church, which is composed of 6 members. To prevent repetition, we may here remark, that we preach at five different places, on an average, four or five sermons a week.

Wednesday, 10. Received an invitation from the Rev. Mr. Pereira, a Roman Catholic priest, to call on him to-morrow morning.

Thursday, 11. The brethren went to Mr. Pereira's; found him engaged in hearing the confessions of the people. He received us very politely, and gave us an invitation to attend the services of his church to-morrow, it being Good Friday. He informed us, that at 10 o'clock A. M. the image, meaning the image of our Saviour, would be exposed to be adored; and P. M. the crucifixion would take place. Being much engaged, he soon excused himself and took leave of us.

Friday, 12. This morning the brethren went to the Roman Catholic church. It stands near Mr. Pereira's house, about 2 miles from the fort; it is about 100 feet long and 60 wide.

At 9 o'clock, A. M. the priests, three in number, went to the church and read mass. Then with great apparent reverence and devotion, they uncovered an image, and exposed it to the view of the people. When one of the priests held the image erect, the other two kneeled and chanted prayers. It was then laid upon a rich and elegant carpet, with its face upwards, and placed upon the floor in the middle of the church. Mr. Pereira, with much gravity and moderation, approached the feet of the image, kneeling and bowing 3 times at short intervals, and at length kissed its toe. The other priests went through the same ceremonies. Immediately there was a great and violent press of the people to touch and kiss the image. The priests then withdrew, and invited us to take some refreshments with them—The conversation turned principally on the state of the Catholic religion on the island, and at Goa, at which place Mr. Pereira was educated. We informed them, that we were much indebted to Dr. Buchanan for the progress of our instructions. Dined at the Rev. Mr. Harvard's, one of the Wesleyan missionaries. On the island there are five missionaries of this description; one at Jaffnapatam, two at Galle, and two at Colombo. Those at Colombo have a printing press, which is of very great advantage to the mission. They are now engaged in printing the new version of the Scriptures in the Cingalese language, prepared by William Tolley, Esq.

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not to "the God of order," but of confusion. Knowing that the people would continue in that state, for a length of time, we returned home. In view of the inquiries, to which these scenes have given rise, it appears that the state of the Catholic religion, on this island, will prove to be one of the most formidable obstacles to the progress of Christianity. From the best information we have obtained, it appears that there are about 50,000 Catholics on the island, and about 6,000 at Colombo. The priests have very great influence over the minds of this ignorant people. The method by which this influence has been obtained, viz., by diligence, perseverance, and constant personal intercourse with the natives, should be imitated by every Protestant missionary. Many and serious are the reflections excited in our minds by the events of this day. (To be Continued.)

MISSION AT BOMBAY.

From the Panoplist, for August.

By the Sac, just arrived at Boston, from Bombay, letters have been received from Messrs. Hall, Newell, and Bardwell.—Communications to the Corresponding Secretary of the Board of Foreign Missions, which have come to hand by this arrival, will appear hereafter. In a letter to the Treasurer, dated April 17, 1817, Mr. Bardwell says, "By the blessing of God, we all enjoy comfortable health, and are happy in our work. I am engaged in studying the Mahratta; but in the present state of the printing department, my time is much occupied in the office." Mr. B gives a particular account of the commencement of the printing establishment, and of the difficulties and delays, which are such as must always be expected and encountered at the outset of every new institution.—Extracts from his letter will be published in a future number.

In the joint letter of the Missionaries to the Treasurer they say, respecting their pecuniary affairs, "We have had much to learn by experience; and we trust our experience will lead us to an arrangement, that will at once be the most economical, and the most satisfactory to all concerned."

By this vessel, and by previous arrivals, specimens of printing, executed at the mission-press, have been received.

Extracts from a letter written by Rev.

Mr. HALL, dated Bombay, April 18, 1817.

"How transporting it would be for me to relate, and for you to hear, the tidings of Hindoos converted to God through the labor of your missionaries in this place.—But as yet it has pleased the Sovereign Disposer to withhold his converting grace from this heathen people. Thousands here have heard from our lips the tidings of the Gospel, and many more are still bearing them from day to day. But, alas, so far as we can see, all seems to be as the seed that fell by the way side. In such a case, how consoling to be assured, that God's word abideth, though it may be despised, but in the end will bring forth fruit indeed."

"We continue to labor from day to day in the same manner as mentioned in our former letters. The addition of brother Bardwell to our number is a very great encouragement to us.

"After surmounting many difficulties, we have at length got our press at work. As a specimen of our printing I send you a Scripture tract, which we have published. We expect to improve as we proceed.—The work has been almost entirely performed by our own hands. The success of this beginning has encouraged us. We proceed immediately to print the Gospel of Matthew. We still make the Mahratta language our main study. For a year past I have employed a considerable portion of my time in the study of Sanskrit, and read several books in that dead language. I can now speak the Mahratta language with ease, and hope by and by to be able to preach in Guzerat and Hindostan.

"I have visited the excavations on the islands of Elephanta and Salsette. The extent of these excavations in the solid rock is perfectly astonishing. As to the magnitude of the labor, and the folly of executing them, I think they must surpass the pyramids of Egypt. They are purely of a religious origin; but when or how they were executed is utterly unknown to the present inhabitants of the land. I shall not attempt any description of these amazing monuments of Hindoo idolatry; because if I could do it to perfection, it would be useless, since they are so ably described in books, which have long been before the public.

In reference to the geography of this part of India, I would say, that the country has a very strange appearance. As far as the eye can extend, all seems like one continued wilderness, though innumerable huts and villages are concealed under the wide spreading branches of the cocoa-nut tree, which, in many places, is almost the only tree to be seen. A great part of the country is an uncultivated waste. The people having so often conquered and plundered, the spirit of agriculture, and every kind of improvement, if it ever existed here, must of course be broken down, and the soil has become so impoverished, that however just the proverb once, "rich as India," it would be more proper now to invert it and say, "poor as India."

"Great praise is due to the British government in India for the liberality and zeal with which they have long labored to save the natives from the calamity of the small pox by means of general vaccination."

FEMALE LIBERALITY.

A few weeks since, the Ladies of the First Parish in Brookfield generously presented their Junto, the Rev. Elijah Phelps, a rich and elegant silk surplice. And on the 5th inst. made an additional present of \$0 dollars, to constitute him a member for life of the American Bible Society.—Worcester Spy.

DOMESTIC MISSIONS.

Extracts from the Report of the Trustees of the Maine Missionary Society, presented at the tenth annual meeting, June 25, 1817.

[Concluded from page 152.]

Mr. William Kimball, was employed thirteen weeks. He spent one sabbath at Camden, one at Waterville and Winslow, and the remaining part of his Mission at Vassalboro.—He concludes his Journal by observing; that "as his labors, in the employment of the Society, were during the severity of the season, he had preached less than he otherwise should, (attending to few public services except on the sabbath,) but had the satisfaction to believe that his labors would ultimately be found not to have been in vain in the Lord."

Mr. John H. Ingraham, in the course of the year, was employed in the service of the Society forty six weeks; twelve at Limerick and vicinity, twelve at Thomas- ton and vicinity, and the remainder at Farmington, Vassalboro', Waterville, and Winslow. His labors have been abundant and very successful. On his leaving Limerick, he said,

"But though much is done, and more last year, than in any preceding year, it is little, compared with what remains to be done. One cannot pass through parts of the District, without having eyes affect his heart, in beholding desolations of Zion. It is still a wilderness, with here and there a spot cultivated like the garden of the Lord, and lights, which shine upon the surrounding waste places, and discover more of their darkness and their gloom.

But we would not despise the small things."

The cloud no bigger than a man's hand, gradually increased, gave signs of abundance of rain, broad and deep rivers, which flow into the ocean, with a rapid and turbulent current, have their origin in little pools and bubbling springs. Let us thank the Lord for what he hath done, and let us proceed to the next.

Mr. Luke A. Spofford, had a Commission for twelve weeks, in that vicinity from whose Journal it appears, that he "has

preached forty five times, made one hundred and twenty family visits, attended three funerals, and visited two sick persons and four schools." The state of things still continues such in that stand, as to render it extremely desirable that a mission should be continued there, through the ensuing season.

Mr. Clark Cornish, had a mission of eight weeks, at Penobscot and Sedgwick. He preached forty two sermons, and attended nine prayer meetings. His meetings on the sabbath were mostly in Penobscot. The Congregational churches, in both places, were small, and in a low state; but the Lord has increased their number, and granted them a time of refreshing from his presence.—Mr. Cornish writes; "The meetings have been generally well attended. Previous to God's discovering himself by the converting energy of the Holy Ghost, I was led to contemplate on my mission drawing towards a close, and no divine blessing attending it, in the conversion of sinners. The thought of property so freely and feelingly contributed, for the welfare of precious and immortal souls, being expended, and no souls spiritually benefited, was trying to the mind. But before my mission came to a final close, God, in great mercy, began to pour out his spirit upon the people. He has blessed the two churches in this vicinity, which had almost become extinct. There are nearly thirty who hope they have passed from death unto life. There have been ten members added to the Penobscot church, and one restored; eleven to the Sedgwick church, and one restored; and twenty six children baptized."—The people contributed to Mr. Cornish eighty dollars, and from their importance, he tarried with them seventeen weeks after his mission from this Society had closed.

The people in Penobscot and Sedgwick have forwarded a paper to this meeting, upon which they have subscribed between ninety and a hundred dollars, requesting that some missionary may be sent to them.

The church also in Penobscot held a meeting on the 25th of January last, the following minutes of which have been received, with accompanying remarks.

"Voted, that a letter of thanks be communicated to the Trustees of the Maine Missionary Society, for the notice they have taken of this place, in sending the Rev. Mr. Cornish, to serve us a few weeks in the gospel cause."

"This vote is communicated as a testimony of our obligation to the benevolence of the Society, and an expression of our grateful acceptance of their kindness.

In connection we would signify our general satisfaction with the fidelity and perse-

vering labors of the Rev. Mr. Cornish, which we trust have been blessed for the furtherance of the Redeemer's kingdom, in this place and vicinity.—We further request you to remember us in your prayers in time to come; to consider us in our feeble and broken state, and if it consistently may be, to afford us occasional aid, for which we hope we shall not be altogether ungrateful. May the Lord prosper you, dear brethren, in the good work of spreading the blessed gospel, and in advancing the increase of the church towards that period, when the earth shall be filled with the glory of God."

In addition to the services already mentioned, the Trustees requested the Rev. Jotham Sewall, to tarry at Brunswick six weeks longer than his engagement with them, for the purpose of continuing his labors in the same field. Some, who before had been the neglecters of divine worship, were now constant at the house of the Rev. Mr. Cornish, and admitted his members. Numerous middle aged persons were awakened to a sense of their sins, and made profession of their faith in Christ, the only Saviour of sinners. Some were arrested in a powerful manner, and made to weep and tremble; others, however, admitted themselves, the holy character of the judgment of God, and the certainty of the judgment to come. Others were more gently, and surely led to a knowledge of the character, their need of Christ, and admitted their souls to him, as their refuge and solace.

They seemed sweetly constrained to follow him, in the duties of the Sabbath, with the full desire of their hearts turned to the Lord, and all joined in the singing of hymns, and in the offering of money for the support of the church.

Arrangements were also made for the employment of Mr. Nathan Douglass, in the service of the Society, the year past, but these arrangements were relinquished in favor of the people in Alfred, who desired him to labor with them, as a candidate for settlement; and he has since been ordained to the charge of the church and parish in that place, this Society contributing something, as in many other similar instances, annually for five years, on condition of his performing for them missionary labors in the vicinity.

A commission was likewise forwarded to Mr. Enos Merrill, on the 11th of July last, for twelve weeks at Thomaston; which service he declined entering upon, on account of an application from the people at Freeport; among whom he

had been settled in the gospel ministry since his return from the United States.

Mr. Jonathan Adams, was likewise missioned to supply four weeks at Belgrade, in the State of Maine. Similar reason declined, and Mr. Adams has since been settled, as colleague with the Rev. Mr. Winslow at Woolwich.

The Trustees do not regret, neither will the Society, their being deprived of the services of their laborers, by their absence in the ministry, that being one of the important objects this Society is endeavoring to accomplish, and which is, every year, more and more successful.

But though much is done, and more last year, than in any preceding year, it is little, compared with what remains to be done. One cannot pass through parts of the District, without having eyes affect his heart, in beholding desolations of Zion. It is still a wilderness, with here and there a spot cultivated like the garden of the Lord, and lights, which shine upon the surrounding waste places, and discover more of their darkness and their gloom.

But we would not despise the small things."

POETRY.

From an English Publication.
EDUCATION.

The Lion o'er his wild domain,
Rules by the terror of his eye ;
The Eagle of the rock retains,
By force, his empire in the sky ;
The Shark, the tyrant of the flood,
Pursues his prey with quenchless rage,
Parent and young, unwean'd from blood,
Are still the same from age to age.
Of all that live, and move, and breathe,
Man only, rises o'er his birth ;
He looks above, around, beneath—
At once the heir of Heaven and Earth.
Force, cunning, speed, which nature gave,
The various tribes throughout her plan,
Life to preserve, from death to save—
These are the lowest powers of man.
From strength to strength he travels on,
He leaves the lingering brute behind ;
And when a few short years are gone,
He soars a disembodied mind,
Destin'd his future course sublime
Through nobler, better paths to run,
With him the certain end of time
Is but eternity begun.
What aids him in this high pursuit,
Opens, illumines, cheers the way,
Discerns the immortal from the brute—
God's image from the mould of clay ?
'Tis KNOWLEDGE !—Knowledge to the soul
Is power, and liberty, and peace,
And, while celestial ages roll,
The joys of knowledge shall increase.
Aid then the generous plan which spreads
The light which universal beams,
And through the human desert leads
Truth's living, pure, perpetual streams.
Behold ! a new creation rise,
New spirit breath'd into the clay,
Where's the voice of Wisdom cries—
Man know thyself, and fear thy God !

MISCELLANY.

LONDON MISSIONARY SOCIETY.

Extract of the Speech of Dr. MASON, of New-York, at the Anniversary Meeting of the London Missionary Society.

My respected and honored Christian Friends.—Had I consulted merely my bodily feelings, I should not have attempted the task of addressing you this day : and did make an attempt to decline what I account both an honor and a happiness. But I confess that I felt the blush mounting in my cheek when I thought of shrinking from a little bodily exertion in giving my tribute of respect and reverence to a Society that is sending out my fellow sinners, fellow Christians, fellow ministers, to carry their body and their blood into the service of Jesus Christ. Fifteen years ago, this day or near it, I had the ineffable satisfaction of witnessing the zeal, the love, the efforts, of the London Missionary Society. And never shall I forget, Sir, the impression that was made upon my heart at the parting scene. Never can I forget the evident presence of the spirit of grace; and supplication, with the vows, and thanksgiving, and wishes, that were pour'd out at the conclusion, by a reverend and honored friend now present. I had not then the expectation that I should once more be permitted to witness a scene on which the angels of God, (if on any on this globe) look down with delight. Inspiration tells us that angels are all ministering spirits, sent forth on ministry for them who are to be heirs of salvation : and when the business is to send that salvation to the stray sheep who are not of this fold, if there be ever a general rendezvous of the angels, it is to witness the transactions connected with such an object.

It has been my lot, Sir, in the course of divine providence, to see things that have impressed upon my soul more than ever the necessity, importance, and difficulty of missionary labors. We think, my Christian friends, we sometimes think, that our hearts do feel for the miserable state of the Heathen, who are without those glad tidings of great joy, that cheer our days, and tranquilize our nights. You do feel : but you feel, I was going to say, by halves : —to have the sensation come with all its power into your bosoms, you should see what you now only hear. I have been in countries nominally Christian, where there are millions upon millions bowing to stocks and stones with the blindest devotion ; exceedingly exact in their superstitions, but without a thought of God or eternity. The bonds wherewith Satan holds the minds of men are such, that it is almost impossible for me to resist the exclamation, as I contemplate these scenes—that in very deed the progress of the Gospel among people who have become the servants of idols, is itself the greatest of all external demonstrations that it came down from heaven. For if there be any thing that can touch these people, open their eyes, or make even a crevice for the entrance of a pure, spiritual, and eternal hope into their breasts, it is that power which compels all resistance to give way. Here I saw of what stuff a missionary ought to be made. Here I saw, that zeal, excited by a variety of concurring circumstances in a Christian country, that has not counted the cost, is likely to evaporate. Here I saw, that faith, and love, and devotedness, as well as some important intellectual qualities, of which common sense is by far the most valuable, are indispensable to him who hopes to make an impression upon those that are without God, and without the Gospel. Here I saw, that any man who means to be a servant of Jesus Christ, in this cause, must go without conditions, except it be that his Master shall stand by him as long as he is engaged in his work. And if we are not satisfied that we are ready to have our blood spilt the next hour, we are not fit for the work, Sir.

There is one view of the operations of this Society which deserves very particular attention. We have had a great many finely spun theories upon human society. We have had many of the wise men of this world—whose wisdom in this as well as every thing else where the kingdom of God is concerned, is mere foolishness ;

who will insist upon it, that there is no possibility of making men Christians unless you first civilize them. You must make them artisans, agriculturalists, carpenters, tailors, and bakers—a sort of practical philosophers. You must have the science of what they call Government introduced ; they must be political economists ; then, forsooth, you make them Christians. Just as if the Son of God built the kingdom of his grace and glory upon political economy, Sir !—No, Sir, the great secret is this ; the grace of God will do more than all the human schemes in existence—tame the wild heart. And then, whatever belongs to that which embellishes the human character, follows in the train of the Gospel of Jesus Christ : for it stands eternally true, that ‘He who spared not his own Son, but delivered him up for us all, shall with him also freely give us all things.’

Permit me to press upon the minds of this Christian audience, one of the singular, original honors of this institution. I believe, Sir, it was in the bosom of the (London) Missionary Society, that the gospel spirit of catholic love and fellowship originated. If my memory does not deceive me, till that period, Christians were looking at their different peculiarities thro' a very thick mist. And we all know what a fog is : every man knows, that if he see an object through a mist, it has a vast and imposing appearance ; but when he comes up to it, it dwindles to nothing. The light and warmth issuing from this Society have driven away the mist : and Christians that were jangling about a variety of little things, have found that they were not worth their pains or trouble. They have discovered, with great surprise, that they are practically one in Christ Jesus. Out of that gospel spirit of catholic benevolence, that unites believers in the Son of God, whatever be their external forms, have proceeded, unquestionably, in a very great degree, all the other forms of noble munificence in this country. Had there been no Missionary Society, there would have been no British and Foreign Bible Society ; and I cannot help marking, with particular care and tender feeling, the march of the Divine Providence. Here is first the Missionary Society. The Missionary must go and break up the fallow ground : he must go and tell the poor Pagans that there is a Bible, and what it is worth : then minds excited to multiply this Bible—to follow up the blow—enter the breach—and pour in this Bible among the nations who have been apprised of its value, and of its coming. And permit me to repeat that general idea which has been communicated this day, that, with, all the reverence and respect that I feel for the BIBLE SOCIETY—(let its name and praises be suspended in letters of gold from the wings of angels, and carried under the light of heaven from one end of the earth to the other end of the earth;) but permit me to say, Sir, that if there be nothing but the Bible to be sent, the world is never to be converted.—Yet I would say ; Fill the land with Bibles ; put one in every house, in every chamber ; God in his sovereignty may call some by the efficacy of his Word alone to shew the power of his arm ; yet that will not convert the nations. Why ? Because it is not the Master's ordinance for converting the nations. The Master's ordinance is, “Go into all the world, and preach the Gospel to every creature.” And what amazing advantages are given to the living teacher, when he cannot put his foot upon an acre of Pagan soil without finding a Bible ! He can go and teach the Heathen with that Bible in his hand. It is the two together that are to convert the nations. Our Lord has told us that the lips of flesh and blood shall be the instruments of conveying peace, life, holiness, and happiness. Such then are the wonderful steps of Divine Providence. Had the Bible Society commenced its attempts before the Missionary Society, it would in all probability have been unsuccessful.

Now it is not to be expected that such a system as this should proceed without difficulties, and very great ones ; if it did, it would bear upon its forehead a mark of a not very desirable sort. You are not to suppose, that the Devil will allow his throne to be subverted without a struggle : that he is going to sit down in despair ; that is not the history of that fiend. Thanks be to our Lord, who subdued Satan. The Devil is against you, Sir ; “through God,” as the Psalmist says, “we shall do valiantly,” for he it is that shall tread down our enemies. If he undertake to do it, Sir, no matter how weak we are. There may be difficulties with respect to pecuniary resources. We profess to be Christians, my friends. A faith that does not work is under the curse both of God and man : but the stronger the true faith is, the more it will work. There is among Christian people themselves a sort of practical Atheism. They are afraid to trust the Providence of God. They do not realize the doctrine and fact of God's special Providence. Now, that God, who has all things in his hand, only calls you to pay the same respect to him in this matter, as you would pay to the word of an honest man. He said to Israel, when laboring under a severe chastisement, “Prove me now herewith ; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Who ever made the experiment, and found it to fail ? Who ever was the worse for honoring God with his substance ? Let the man step forward, who can, and charge God with breaking his word. “Honor the Lord with thy substance, and with the first fruits of all thine increase ; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” He is the God of the seasons, the God of the elements ;—that God commands us to honor him with our substance. That Society which teaches faith to others, must live by faith itself. We must keep our eye fixed upon the end. God has pro-

mised that his knowledge shall cover the earth, as the waters cover the sea. It is the Church of the living God that must extend her own limits, under the immediate auspices of the Captain of salvation. We know not the peculiar day, or the year, in which the Son of Man shall appear : but we do know there is no time to be idle.—You cannot fold up your arms now ; the business pressed harder and harder. Behold, the Son of man cometh ! Christians who are laboring in this great work are like John the Baptist, preparing the way of the Lord, and making his paths straight. The sound of their Master's feet is behind them. Ultimate success is sure. Already the iron band of the Hindoo caste begins to give way : and I thank my honored friend for the idea about the Chinese wall beginning to totter. Goon, and one stone of that wall shall not be left upon another.—One word more. We all know what apprehensions have been entertained for the condition of Great-Britain. Fears without and fears within. There is a protection to the island of Great-Britain, better than all your fleets, your armies, your statesmen, your heroes, (I speak without derogation of any of them) the holy seed is the substance thereof.

I have to move, Sir, that the cordial thanks of this Society be given to the Rev. Geo. Burder, the gratuitous Secretary, &c.

From the National Advocate.

To my creditors and former friends, for friends I cannot expect to have now.

I yesterday protested against the use of ardent spirits. The method I have taken to remedy a vice for which I have been so remarkable, may appear novel, extraordinary and unexpected. I have often promised and reiterated these promises, to forsake that baneful and scandalous practice of drunkenness, and all without effect, but having for a fortnight abstained from all kinds of liquor, and my recollection restored to me, I am led to the sad reflection of my egregious follies, and am determined to forsake them. I have, therefore, taken a method obligatory in the sight of God and man ; and having been pronounced dead by some, and abandoned and incorrigible by others, I thus publicly make known my recompensation.

The practice of drunkenness can never be palliated, yet nothing is more common among drunkards than to attribute their follies to misfortunes and injuries received ; and if that be deemed a palliation, perhaps I have a right to as great a share of it as any man of my age. But what can be offered in palliation for man, who is placed as the supreme of all terrestrial beings, and formed in the very image of God himself, when he debases himself beneath the brute creation ? Nothing. I have been considered as dead ; it is a wonder that I am not, but my trembling hand and burning heart manifests that I am still alive, a living monument of human depravity, and subject to the lash of self condemnation. How horrid the retrospection of an ill-spent life ; but that of a virtuous life, how consoling in all its vicissitudes ; the mind is ever at ease, conscious of having done its duty ; for, as Seneca says, the consciousness of well doing is an ample reward. I have still hopes of doing well, which I am anxious you should all know, confident that every sober, honest and industrious man forms a useful link in the chain of human existence.

According to the variety of human nature, a variety of sentiments may be produced.—The pious will rejoice to see even the reformation of but one fellow mortal. The mortal will not deride me—the gay and dissolute, may. Let them ; mine is the triumph over that which has, and I fear will be the ruin of many. Ye youth who have but just engaged on the theatre of dissipation, and who may deride my remonstrance, beware that you do not, ere long, make a disgraceful appearance, and be lost in the drama of human wretchedness. Ye youth who have just launched on the calm sea of deceitful pleasures, beware of the intoxicating glass, before you are lost in the vortex of your own sought ruin, lacerating the bosom of a fond father, an affectionate mother, brothers and sisters—I have gone the rounds of dissipation ; I have seen it in its greatest deformity, yet I have been long one of its most pre-eminent votaries. Alas ! I now feel the sad effects : I have seen youth, adorned with beauty and vivacity, who in his infancy and innocence was the darling of his parents, and their future hope of solace in declining years, nipt in the bud, when just about to blossom, and blasted by theanker worm DISSIPATION ! Leaving, as an ungrateful reward to them, the sad remembrance of his follies. I have seen the madrigal, wearied of the toils of his juvenility, still determined to support the cause of debauchery, a complete picture of contamination, guilt and human woe, drink his last poisonous draught and sink into the grave.—His children, who had fondly anticipated the protection of their father, are left to bear, in part the burden of his guilt, and the calumny of an illiberal world. I have seen old age, after dissipating a fortune which might have alleviated the distresses of the widow and orphan, he himself a beggar, standing on the verge of the grave, with his hand extended, to receive the draught of corruption, and, as if to fill the measure of human degeneracy, drink it and drop into the grave, a wreck of human misery, forgotten and despised. The subject is too horrid to dwell upon ; I must conclude with a hope that some good may be derived from these my sad reflections.

From the course which I have ran through life, (though but a young man yet,) I cannot reasonably expect a place in the records of longevity—still I have hopes of living long enough to convince the world of my reformation. and if by this public expostion of the effects of this horrid vice, I can save only one being, I shall be happy.

JOHN GAINES.

William street—New-York.

Births and Deaths.

A journal published at Turin contains a curious article, relative to the life of Man. The author makes several calculations, which in his opinion, form the basis of annuities, insurances, tontines and all kinds of speculations, resting on the course of human life. He supposes the world to be peopled by a milliard of Persons, who all die in the space of an age. He lays down 33 years for one generation, consequently 33,333 die in the course of a year ; 91,324 in the course of a day ; 3803 in an hour ; 65 in a minute ; and in a second 1. The number born in the course of a year amounts to 37,037,037 ; in a day, 101,471 ; in an hour, 4228 ; in a minute, 70 ; and in a second 1. Out of 1000 children born in the same hour, there remain 740 at the end of a year ; 600 at the end of three years ; 584 at the end of five years ; 540 at the end of ten years ; 446 at the end of thirty years ; 226 at the end of sixty years ; 49 at the end of eighty ; eleven at the end of 90 ; nine at the end of 93 ; and one at the end of 97. The Author concludes from these tables, that one half of the children die by the age of 17. Out of 10,000 persons only one arrives at the age of 100 years. The following is the comparative number of persons on the same portion of earth in different countries. In Iceland, 1 ; in Swe-

den, 16 ; in Turkey, 36 ; in Poland, 62 ; in Spain 63 ; in Ireland, 99 ; in Germany, 127 ; in England, 132 ; in France, 160 ; in Upper Italy, 173 ; in Naples, 192 ; in Venice, 196 ; in Holland, 224 ; in Malta, 1103. Such is the difference between the population of Iceland and Malta ?

Advantage of Temperance.

From the National Intelligencer.

The following statement, from a Newport paper, contains a volume of instruction. To what shall be attributed the full exemption from death of the young, but the healthy constitutions of the parents ? Or to what the almost regular longevity of adults but to habits of regular temperance ?

Newport, Feb. 12.—The following are all the Deaths which have occurred among the Friends, in Rhode Island Monthly Meeting, in the following years.

years	years
In 1812 1 of 73	In 1814 1 of 87 †
74	78
66	86
60	48
80	70
84	78
84	In 1816 1 of 75 years
78	68
65	58
77	94
85	79
82	68
63	79
78	79

The total amount of ages of the above 31 persons is 228, giving an average of 74 years and a fraction to each person.

This includes this island, and two or three families in Jamestown and Tiverton—the whole number of which society is over four hundred.

It is remarkable that this is the only death which occurred in that Meeting within the period of sixteen months, and what is equally remarkable, there has not been any instances of the death of a child or a person under forty-eight years of age, within five years.

Baptist Denomination.

Extract from the proceedings of the General Convention of the Baptist Denomination in the United States, at their first triennial meeting, held at Philadelphia, in May, 1817 : showing the number of churches & members in each state.

States.	Churches.	Members.
Maine	112	6287
New-Hampshire	53	3738
Vermont	112	8470
Massachusetts	91	7731
Rhode-Island	57	5945
Connecticut	49	6772
New-York	321	2358
New-Jersey	24	1941
Pennsylvania	60	4517
Delaware	8	570
Maryland	33	1455
Virginia	314	11838
North-Carolina	215	11711
South-Carolina	169	11003
Georgia	202	15834
Mississippi Territory	36	2441
Tennessee	169	974
Kentucky	421	22434
Ohio	103	3628
Indiana	67	2474
S. L. Louis, Ill. M. N.	3	215
S. G. Conf. U. S. A.	10	1934
	2664	165,201

There were no returns of the number of churches nor numbers, in one entire association, and the number of members are not reported from 142 churches in Virginia.

No return of members from 18 churches in North-Carolina.

No return of churches or members from one entire association in South-Carolina.

No return do, one do. in Georgia.

No return of members from 8 churches in Kentucky.

These would considerably enlarge the above statement.—Rel. Intelligencer.

The Emperor Alexander has issued a rescript in favour of sects dissenters from the Greek Church. It forbids still further persecution of this sect, and observes, “Does it become a Christian Government to employ harsh and cruel means to bring back into the church those who have gone astray ? The doctrine of the Redeemer, who came into the world to save the sinner, cannot be spread by restraint and punishment. True faith can only take root, with the blessing of God, by conviction, instruction